

The third new yeeres gift and the second Pro- IV.

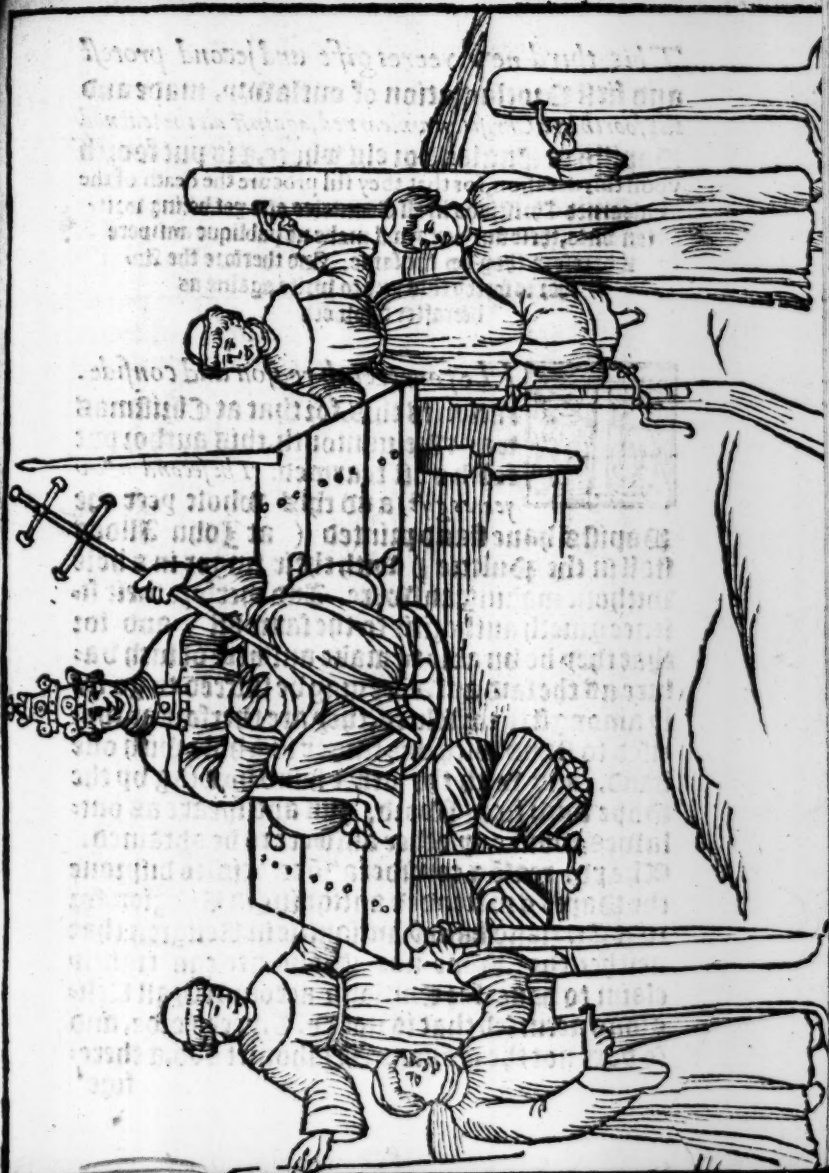
test, and the first proclamation of outlawry for
this year 1576. against all the learned Papists in England,

Answer, or els Where the Papists bookes are
printed and sent in to England. And an answer to all those
learned Papists, who hauing writte, vniuersallitie &c. wth the
of no Religiō heretically aske, that is to say, How knowe you
the holy scriptures to be the word of God? And likewise an

answere to this common conclusion of the learned
that is to say Out of the Church of God
there is no Salvation.







This third new yeeres gift and second protest
and first Proclamation of outlawry, made and
put forth by a Christian vnlearned, against all the learned
Papists in England or els where, & is put forth
vpon this occasion, for that they wil procure the death of the
vnlearned Christians in all Countreies and yet haueing writ-
ten vnto, these five yers, will make no publike answere
wherefoze they do the same. And therfoze the Au-
thor is forced this yere to write againe as
hereafter foloweth



*He fourteenth reason and conside-
ration is this. For that at Christmas
was twelue month. this author put
forth a bil tearmed. The second new
yeeres gift, and this whole yere the
Papists haue stand printed (at John Aldes
Hall in the Pultrie) With their finger in a hole
without making answere. And therfoze their si-
lence giueth authoritie to the same bil, and for
that they be yn able to make answere of such va-
lure as the said answere may be suffered to go fre-
ly amongst them selues, they are therfoze autho-
rised to stand with one finger in a hole with one
hand, and with the other hand holding vp the
Pope with fire, sword, gun and speare as out-
lawes, wout any other answere to be obtained.
The xv. reason & consideratio is this, to disproue
the Papists pretended antiquitie in Religion, for
that England hath antiquitie in Religion that
neither the Pope nor Mahomet can rightly
claim to haue. for England accounteth all Reli-
gions accursed that is not xv. C. yers olde, and
so dare not the Pope nor Mahomet doo, & there-
fore*

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foze this is to warne menne to take heed of the
Dope and Mahomets new Religions.

The xvi. reason is this, to answer a very
foze objection that some Papistes have made,
wherfore they do not answer those Billes put
foorth by a Christian unlearned, and that is to
say, ~~that~~ he would be so wise, to put his finger in
the fire and need not. And for answer I say, they
could finde waies at Northampton to cast foorth in
the streets. And Dominick is a hereticall traitor
to us all without putting their finger in the fire
and being aswered, yet to reply they dare not.
But by this all men may see, it is not feare, be-
peth them fro answer, but want of habilitie. And
because feare shalbe no let to the to answer, I wil
showe the waies how they may aswer without
dager (if impossible ignoance their moother of de-
notion shoulde keep the fro the knowledge to doo
it) and that in this order, that is to say, send those
billes that have been printed these 10. yeeres by ~~the~~
Alde by procurement of the Christian unlearned
unto a Bishop or Bishop in ~~any~~ or to some o-
ther such like, let them print the in English and
as much as they doe other books, and offer them
to english men in ~~any~~ there to be solde, or
let their Carters carry them about as they carry
their other books of ~~any~~ and ~~any~~ making
and divers others printed in ~~any~~ 1577. in
which books they shoulde make no mentio of any
one bil or book by a Christian unlearned put foorth
this 10. yeeres, but they have soe strongly reason
do to doo for they see the ill of their answer
would

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Should be to their great discredit & overthrowe
of their false religion, & therfore as a theef dare
not answer a true man when they be of equal
force, but keepeth silence but if his force be more
the is the stronger mans force. And even in like man-
ner papists although by meanes they might
make and were as a force remembred, yet fearing p-
illue they now keep silence, hoping in time to have
more force then the Christian belearned & then
to murder them. & kill them according to their
ancient custome. But to prevent their murde-
ring devices & to leane the without excuse: the
same is the xij. reason & consideration of p put-
ting forth of this bill as afore remembred.

The Pro-
phet David
was not a-
lowed to
build the
house of
God for
shedding
much blood
how much
less the
Pope and
papists who
shed so mu-
che innocent
blood even
of children

The xij. reason is a request that I make
this new yeere to all Catholicks or papists be-
lemed, that is to say: That they would cease to
oppose their sword against the Christians learned
or belearned for matters in Religion so long as
the learned Catholicks or papists leane these
willes of the Christian belearned man answered,
which this fine yeeres have been put forth, and
their answer to be of such authority amongst
the seldies that the same may go freely amongst
the belearned catholicks or papists. And this
is the xij. reason or consideration, wherefore I
put forth this bill as is afore remembred.

The xiii. reason is to show you p be belear-
ned Catholicks or papists, how the learned Ca-
tholicks or papists deceiue you in stealing one
of the commandments of almighty God from
you, that is to say. The Bible in latin authorised

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by the Church of Rome hath y^e second commandement printed in it. y^e is to say. thou shalt not make to thy selfe any graven image, the likenes of any thing in heuē above, in the earth beneath nor in the waters vnder the earth, thou shalt not bow downe to them and worship them, for I the Lord thy God am a gelous God and visit the sins of the Fathers vpon the Children vnto the third and fourth generation of them that hate me, and shew me mercie vpon thousands on them that loue me & keep my commandments. And the popes Church by Richard Vaux in his Catechisme printed in Antuerp 1574. leueth out all this the second commaundement. and the office of false prophets is to seale the word of God from the people. & therfore why should not the Preachers in the Popes Church be called false prophets who seale the word fro y^e people as Esay the Prophet calleth the. & that you may the better know the to be such false prophets: request them to haue the x. commaundements printed in their Churches in your mother tung as they be in latin in the Popes authorisid bibles & you shall finde the as redy to doo it: as a theef to deliver a bagge of money he hath stolne, & to make this knowne to you vblearned Catholicks or papists/ is the xliij. reason or consideration of the putting forth of this afore remembred.

The xix. reason &c. is to shew you that be vblearned Catholicks or papists y^e R. Brisovv preest in his booke tearmed *Motives to the Catholike faith*, in his last motiue, dooth not complaine of the Christians or Protestants for citing the sacred Scriptures as the Deuil cyted them to Christe our

The deuil
leadeth the
Papists vnto
two extre-
mities, ei-
ther not to
passe of the
breach of fi-
lialtes of
God, or els
to dispute
far breach
of the lawe
of God as
Smith of
the Cēpic
in his aged
him self, &
Francis
Dopera &c.

The lea-
ned Bapti-
sts approue
ued Bapti-
small chre-
stians.

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The deuill
being con-
futed by
sacred scrip-
tures depa-
red from
Christe as
constated,
but Richard
Whiflowe
hath ouer-
tuffe more.

our Sauour & so by the sacred scriptures cōfute
the Christians or Protestants as Christe our Sa-
uour cōfuted the deuill by the sacred scriptures.
But contrarily & blasphemously against y^e Lord
our God against Christe Iesu & against the holy
Ghose and against the Prophets & Apostles spe-
king to the christians or protestants blasphemously
he saith. y^e is to wit. Their weake & false castel of
onely scripture. And thus in seeking to discredit
the sacred scriptures: they would steale y^e woord
from you y^e be vnlearned Catholics or papistes.
Wherfore (with Esay y^e prophet) you may iustly cal
the theues and false prophets, who seek to steal
the woord of God frō you which is your weapon
or sword wherwth to kil your enemies, & therfore
S. Paule cōmaundeth you to take by the same spi-
ritual sword of the woord of God in y^e vi. chapter
to y^e Ephesians. And herin as in many other things
you may se y^e departing of the Popes church ac-
cording to the prophecy of S. Paule in his ij. epistle
ij. chapter to the Thesalonians: & therfore can not
be the Church of God because they doo not conti-
new in the Apostles doctrine as is taught in the
second chapter of the acts of the apostles.

A true Chi-
istian soldi-
er hath two
swords. &
therfore the
Papists &
heathen be
no Christi-
an soldiers
for they ca-
ry but one
sword.

The xx. & last reason is this to shew you that
be Catholics or papists vnlearned, that whē the
learned Christians or Protestants and the lerned
Catholics or Papists agree in religiō, or when
the learned Catholics or Papists cease to pro-
cure y^e death of y^e Christians vnlearned, or whē the
billes procured these fīue peeres last past to be set
foorth by this Christian vnlearned be answered
and

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and suffered to go freely in *Antuwerp*. to be solde/ from whēce the *Papists* books come. *Oz* When any vnlearned *Papists* in *Antuwerp* doo set out the like billes and is so long vnanswered, that then it shalbe iust occasion for this *Christian* vnlearned to leaue wryting/ and then may the vnlearned *Catholicks* oz *Papists* know that the learned *Catholicks* oz *Papists* are able to conuert oz confute this *Christian* vnlearned. But vntil that time: it is a sufficient matter to discredit the learned *Catholicks* oz *Papists*. And therefore I conclude with this sentence out of *Esay* the *Prophet*. *That all flesh is grasse: But the woord of God endureth for euer.* wherfore it were without comparisson much better that all men liuing should condemne vs/ then to be condemned of the woord of God, for as much as *Christe Iesus* y^e Lord of trueth saith in the xij. chapter of *S. Iohn*. *The woord that he hath spoken shall be our Iudge in the last day.*

An argument taken out of the woord of God the iiii. of Deuteronomy, and out of dayly experience prooue the Pope and Popish Bishops and Teachers to be outlawes.

¶ *The principle.*

Who soeuer teacheth and maintaineth Religion against the lawe of God, & against the law of nature/ be outlawes.

¶ *The consequent.*

But the Pope and popish Bishops. &c. teach (that their inuented Images of God. &c. doo instruct vs) contrary to the law of God, and day

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ly experience teacheth that they maintain the people to giue golden cotes and raudels to their counterfet Images of God, of Christe, and his Saints, which the true and liuing Images of God, of Christe, and his Saints doo lack and haue need of, and the same is against the law of nature.

The conclusion, And therfore the Pope and popish Bishops and teachers may rightly be termed outlawes.

And therfore if a dead man should be raised to life, and tel them that their counterfet Images of God &c. did corrupt them as afoze noted: yet they would not beleue him, and the reason is as the sacred Scriptures teach, for they doo not beleue Moses and the prophets, witnes Richard Bristowe as afoze remembred.

Finis.

*An answer made by the same Christian vnder-
ned to this question at this present commonly
put forth of all Papists and of them of no*

Religion in this year 1775.

The Question.

E v know you the Scripture to be the word of God?

Answer.



Test for that I haue experience in mine owne life time, that the promises therein contained, are fulfilled by the godly & vngodly forso much as concerneth this life. Secod, for I haue experience in mine own life time, that the threatnings therein contained are

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are fulfilled vpon the godly, and vngodly for so much as concerneth this life.

Third for that I see dayly the Scriptures to be to some the sauour of life vnto life, who haue this wisdom giuen them, not to put any perfect trust in any visibler creature, but in the liuing God, neither seek saluation in them selues: but in Iesus Christe/ who are not led, and guided by their owne, or other mens imaginations: but by the sacred woord of God, and so are made new creatures, for where afore, they had adulterous eyes: they haue now chaste eyes/ and where afore they had murdering hartes: they haue now merciful hartes, and where afore they had concetuous hartes: they haue now liberall hartes, and wher afore they had blasphemous, vntue & filthy tungs: they haue now reuerent, true, and Godly tungs, &c. And so are new creatures and of this number, but a small nūber, according as the sacred Scriptures of God doo teach, & so the woord of God beareth witnes to the woorkes of God, and the woorkes of God beare witnes of y^e woord of God, & by this truth in experiece: is the sacred scripture, knowne to be the woord of the liuing God.

Fourth/ for that I see the holy Scriptures to be to another number, the sauour of death vnto death, who cōfesse the Scriptures to be the woord of God: but haue the same adulterous eyes, murdering and couetous hartes/ and blasphemous tungs, &c. And of these the greatest number, according as the sacred Scriptures of God teach, and so are the woorkes of God, witnes to y^e truth

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of the woord of God, by which trueth the sacred Scriptures are knownen, to be the woord of the liuing God.

Wherfore
the authori-
tie of the
Scriptures
is aboue
the authori-
tie of writers
that euer
haue writte.

first, for that in this age, many life, or many dayes is but Cxx. yeeres and yet is caried a way with diuers affections, from speking the trueth: and therfore men are constrained of necessitie to read booke[s], if they wil knowe what was doon in the world befoze they came in to it. And for booke[s]: let all writings be examined, and there shall none be found that deserueth to be compared with the authoritie of the sacred Scriptures, for the olde Testament was confessed and acknowledged to be the woord of God by the church of God at *Hierusalem*, both of the faithful Jewes and reprobate Jewes. And the new Testament is the fulfilling of the sayings of the Prophets in the olde Testament, & sheweth what things hereafter are to be doo in y^e Church of God, and is likewise confessed to be the woord of God in the Church of God amongst vs gentils, bothe of the faithful gentils and reprobate gentils, & so hath continued these xv. hundred yeeres; and let all writings be examined, and they shall be found as scollers, & the sacred Scriptures as the maister. And therfore because the olde Testament is confessed to be the woord of God, by the church of God at *Hierusalem*, bothe of the faithful Jewes, and of the reprobate Jewes, and the new testament, is the fulfilling of the sayings of the Prophets, in the olde testamēt, and the same Scripture is likewise confessed to be the woord of

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God in the Church of God amongst the gentils, bothe the faithful gentils and reprobate gentils, and so they haue vniuersall confession, bothe of Jewes and gentils, Protestants and Papists. And by this reason also, is the sacred Scripture known to be the word of the living God. Sixth, for that the same sacred Scriptures condemne the rightuonsnes of christians, and catholicks or protestants, and papists affirming the same & all other mens rightuonsnes, to be spotted like a filthy cloth, and when the Protestants and Papists, examine their rightuonsnes by the rule of the word of God: they finde by experience the same to be true/ for the Church must be/ leue forgiveness of sin, and pray to haue their trespasses forgiven them. & so is the rightuonsnes of Christe set vp, and Gods mercy in Christe extended vpon all that beleue in Christe, who labour and trauail to obey the commaundements of almighty God, which is rightuonsnes, and so are new creatures/ in that they trauaile and labour and so finde them selues ladē with sin, and are promised to be refreshed in the wounds of Christe Iesus, for with his stripes the wounds of the Church be healed, and so is eternall life the gift of God thozowe Iesus christe, & so the woordes of God bere witnes to the word of God, and by this trueth also of experience, is the holy Scriptures knowē to be the word of the living God.

Seuenth, for that all kindes of woorthipping of God in the world taught by men, and all the manners wherewith men teach the feare of God

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No flesh is
rightuous
in the sight
of God: &
therefore the
Church of
God hath
need of the
rightuons-
nes of an
infinite per-
son Iesus
Christe
to satisfy
for the sin
the Church
commit-
ted and
daily com-
mitteth a-
gainst an
infinite per-
son & Lord
our God.

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In the world, which is not commaunded in the woord of God to be taught, are accursed, although the same should be us. 99. yeeres olde, and be taught euill by *E. Ieruel*, *M. Caluin*, *M. Lisher*, *M. I. Fox*, of the Pope or by an Angel from heauen. And by the same also is the Scripture knowen to be the woord of God, for that it reiecteth all mens deuises in the world, forbidding them to teach the feare of God any other waies, as in *Isaiah 29*. chapter.

Eight, for that those people who labour moste to obey the doctrine of the woord of God, in the which people there is moste iustice, rightuousnes and mercy to the maintenance of all comon welthes which the world comendeth, yet the same not withstanding as the woord teacheth they rap them to iudgement leaues like mad men, and mock them/and kill them for bering testimony to the woord of God, euen as the woord teacheth, and the woorks of God beare witness to the woord of God, and by this teneth also of experience is the sacred Scripture knowen to be the woord of the liuing God.

Ninth, for that men knowe not but by the woord of God, wherfore, and to what end/ men are put in to the world, and certain sights shewed them and take away again, neither knowe not but by the woord of God, wherfore the Lord punisheth Protestants and Papists, as in olde time he punished the Iewes and heathen. but the woord of God teacheth which is punished in his mercy as his children: and which is punished in his iustice

as

The world
witnesseth
God and
condemneth
it self,

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as his enemies. Likewise they know not when two dye for sundry kindes of religio, one kinde of death, and with like patience, which is the Martir: and which is the hereticke. but by the Woord of God which teacheth in the *Reuelation of S. Iohn*, and giueth solution of the discention of the learned, teaching that he that dieth, for the obedience of the Woord of God, is the martir and he that dieth for the disobedience of y^e Woord of God is the hereticke, and by the same also may the Scriptures be known to be the Woord of God.

Tenth, for that the sacred Scriptures the olde and new testament, the doctrine of the Prophets and Apostles haue vnitie in doctrine which no other lerned writers haue, & they haue also antiquitie, vniuersalitie, succellio & possession: wherefore men and their wordes and writings shall fade, but the Woord of God shall endure for euer and euer Amen.

Departing from the vnitie of doctrine in the holy Scripture to the doctrine of other writers, is the cause of all the contention & bludshed in the world.

As it appereth in this, that when all kings and Princes of the earth, haue gathered them selues together to destroy by fire and Woord, this Woord of God in the professors of the same, yet hath the Lord god preserved the same against the powers of them all, as wee se in a certain Bilshop of London who bought, and burnt all the testaments that were printed, of the translation of maister Tyndall, into the english tung, but God hath sent moze Testaments thence then euer there were before.

An experience taken of this afore remembred, of the unrighteousnes of the Church of God at Hierusalem among

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the Jewes, and of the unrighteousnes of the Church of God amongst vs gentils, whether in the value or greatnes of the righteousness of Christe may plainly be seen by experience.

The church of God at Hierusalem had in the time of Christe our saviour, the olde testament amongst them, & confessed the doctrine, but with their approoued traditions, they made the commandements of almighty God of none effect, and so set vp their owne righteousness such as the Pope and papistes, & so killed the Prophets, who spake vnto them according to the woord of God, for the which their dootings (according to the prophesie of Christe Iesus) Hierusalem is troden downe of the gentils, and the Jewes cast out into all nations, as of the same this day we haue experience. And so by this truely in experience of the unrighteousnes of the church of God amongst the Jewes, is the righteousness of Christe, set vp to the glory of God, bothe in the elect and reprobate. Like wise the church of God amongst vs gentils hath his departing, according to the prophesie, of S. Paule & there is such an od man as the woord teacheth, sitting in the temple of God the Pope, according to the prophesie, who exalteth him self aboue all that is called God, for he confesseth the olde and new testament to be the woord of God and that God & his woord is all one, and yet the same notwithstanding, he setteth him self aboue the woord of God, and a boue kings, & he hath also his approoued traditions, with the which he maketh the commandements of God, of none effect, even as the Jewes

at

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at Hierusalēſoz, in C a athechisme, put foorth by *Lauvrence Faux*, one of the Popes bachelers of de uinitie prited in Antwarp 1574. he leaueth out the secōd cōmaundement, & is to say. *Thou shalt not make to thy self any grauen Image &c.* and the same to keep by his traditions of Images, & for the same traditions, and such like, their owne inuented rightuonsnes; they kil & prophets of God, as did their fore fathers the Jewes, and that their departing may the better appeer, *Richard Bristowve*. one of the Popes preests, in his booke pnted in Antuwerp 1574. in his laste motiue (as he termeth it) calleth the sacred woord of God, the doctrine of the Apostles and prophets, by these termes, (*Their vweak Castle of onely Scripture*) And the Pope by the Scriptures beeing reueled to be Antichriste, therfore rageth against the doctrine of the Apostles & Prophets. And yet according to the prophesie by the power of the woord, he dooth consume in all places where the woord of God may be suffred to be red in the mother tung, as this day we haue experience, and so by this trueth in experience of the vnrightuonsnes of the Church of God amongst vs Gentils is the rightuonsnes of Christe set vp, to the glory of God bothe in the elect and reprobate.

And heer for a conclusion I put foorth this sole and priuat question to all papists, whether those Princes who are ruled by the woord of God, or those Princes who are ruled by the Pope. I say/ Which of theſe sheweth & greatest mercy towards their subiects and commonwelthes, and for solu-

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tion of this question, take our owne experience for these 60. yeeres which is more certain to our knowledg then all histories (onely the sacred scriptures excepted) & you shall see that experience teacheth, that there was more slain for Religion in a month of the v. yeeres reign of *Q. Mary*: then hath been in xviij. yeeres reign of the *Queenes* maiestie our souerain Lady *Queene Elizabeth* by the grace of God *Queene of England &c.* and look in to *Scotland, Spain, Fraunce, &c.* and the number are far exceeding the number of men, women and children, that were slain in the dayes of *Q. Mary*. wherfore I conclude the Princes that are ruled by the Word of God, are without comparison more merciful to their Subiects and common Welthes then the Princes that are ruled by the Pope of *Rome*. And therefore the Princes that are ruled by the Word of God: obey the voice of God in his Word, and so set mercy before Sacrifice, but the Princes that are ruled by the pope: disobey the Word of God, and so set Sacrifice before mercy, and the same cruelty is also in their Subiects. For generally in all Countries the Papists are chalengers, and the Christians defendants, euens as *Cain* and *Abel*. Wherfore the Lord *Iesus* conuert or confound *Cain* With all other Rebels, and all those who haue vnitie, antiquitie, successio and possession With him. Amen.

*A comparison made betweene worldly comfort
and godly comfort.*

All worldly comfort hath an end, and therefore
is

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is but a banished vanitie.

But godly comfort is to reioice to see the Scriptures of God fulfilled, and to hope of the rest of the promises therein contained, to be fulfilled hereafter upon our soules and bodies, and the same comfort is euertlasting. S. Paule saith in the xv. to the Romaines yth .verse. for *What soeuer things are written, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.*

An answer to this common conclusion of the learned Papists, that is to say. *That out of the Church of God there is no saluation.*

Because the lerned Caines, Catholicks or Papists, may the better be discerned how they deceiue the ignorant and vnlerned with this true principle, that is to say. *That out of the Church of God there is no saluation:* I haue therfore added this that foloweth, to wit. It is to be confessed that this true principle, that is to say. *That out of the Church of God there is no saluation.* is acknowledged and confessed of the learned Christians or Protestants, & of the learned Catholicks or papists, and of the learned Anabaptists, and of the learned Jewes, & of the learned Machometts, and so of all others, who profess either the true Religion or false Religion: so that by this true and generall principle alleadged, *That out of the Church of God there is no saluation:* men are not able to discern which is the true Church of God, and which is the counterfet Church of God, but if you will haue
C.ij.

*I true rule
to knowe
Atheists
& hereticks.*

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the chaffe seuered from the cozne, take the winde
of the woord of God and blowe vpon the gene-
rall principle, with this text of Scripture, out of
the xij. chapter of the Acts of the Apostles in the
xliij. verse, that is to say. *And they continued in the A-*
postles doctrine. &c. And you shall see all the sectua-
ries fly away fro the true Church of God, as you
se that flye away from the Cozne, for it is more
easy for a man to begin to doo wel, then to conti-
nue to doo wel, for many with great ioy haue
begun w the Apostles doctrine that after wardes
haue departed from it, some to mens doctrine
and traditions, and some to carnall liberties &c.
Wherfore be you warned you vnlearned Catho-
licks or Papists, for you may be in the Church of
God in England to your saluation, if you conti-
nue obedient to the Apostles doctrine, and you
may be in þ Church of God in England to your
damnation if you doo not continue obedient to
the Apostles doctrine, and the like in Rome, and
the like in Venice, and the like at Hierusalem, and the
like in Turkye, for the Lord our God / as Christe
Jesus the Lord of trueth teacheth, looketh not
vpon the woordes of God in Hierusalem, nor
vppon the woordes of God vpon the moun-
tain of Samaria, but he looketh vpon those onely
who woorschip him in spirit and trueth, and those
continue in the Apostles doctrine, and to knowe
certainly / a man dooth continue in the Apostles
doctrin is, first to looke whether the kingdome
of God be within him, for if the kingdom of God
be not within him, whatsoeuer he dooth out-
wardly

How a man
shall knowe
him self to
be in þ true
Church of
God to sal-
uation.

The third new yceres gift.

Wardly is abominable before God, although his rightuousnes outwardly were asmuch as was the outward rightuousnes of Judas before his hart was made manifest to men by his wicked act. for we are all first bozne in to þ kingdom of the world oz into the kindome of the Devil who is pynce of the world. And of the free mercy of God in Christe Iesus are newly begotten, and so new bozne and made new creatures, and haue the spire of Christe giuē vs. for who soeuer hath not þ spirit of Christe are none of his, & thus by Christ Iesus being deliuered frō this present euil worlde oz the kingdom of the world, oz þ kingdom of þ deuil. We are brought in to þ kingdom of Christe, & so finde the kingdom of God with in vs, which is rightuousnes. peace & ioy in the holpghoste. and the sacred Scriptures of God teach that to doo and obey the x. commandments of almighty God, is rightuousnes, and the Christian findeth within him self a desire, and outwardly laboꝛeth & trauaileth to do the same. and in this dooing: he findeth him self ladē with sinnes, but in Christe Iesus freely made perfect obedience. and perfect rightuousnes, and thus (thꝛough faith in Christe hath peace with God & peace with men/and out of this foloweth ioy and comfort in the holpghoste, which is assured trust that all those pꝛomises in þ holy scriptures concerning this life, and the life to come shalbe accomplished to his great ioy and comfort. But on the contrary, those who remain in the kingdom of the world/oz in the kingdom of the deuil. which

How a mā
shall knowe
him self to
be out of þ
Church of
God with
Judas to
damnatio.

The third new yeeres gift.

is knowen in the same kingdom of the deuil is within them, which is contrary to the kingdome of Christe, for the kingdom of the deuil is discord, worldly rightuousnes, worldly peace, & worldly ioy, and for worldly rightuousnes, the Jewes beleue them selues to be rightuous, in accomplishing the lawe of God, & the Papists and Anabaptists beleue to be rightuous in accomplishing & fulfilling the lawe of God/ the Papists in wil and deed, and the Anabaptists in wil, but not in deed, but the papists pretend yet to be more rightuous, for they haue their woorkes of supererogation, and the Machometes beleue them selues to be rightuous in obeying their Alcaró, and Philosophers beleue the selues to be rightuous with their outward forme of Justice, & all those wth their rightuousnes beleue to make satisfactiō for their sinnes, & the same maketh them bolde to sin, because y^e deuil maketh the beleue that with good woorkes they are able to make satisfactiō, as for exāple. If a papist be a whoozmonger, casting holy water on his face, is a satisfactiō & so may begin to sin again, or see a Masse, a satisfactiō/ or heare a masse said for him, a satisfactiō, or the Popes pardon a satisfactiō. &c.

To be iustified onely by faith in Christe, maketh a Christian continually to doo good woorkes, for the faithful Jewes, Gentiles & Subtilians, are

But y^e true Christiā or protestant, hath but one onely Sacrifice for all his sinnes, to wit, y^e death of Iesus Christe, which is shewed vnto his own conscience in receiuing the Lords supper, the body of Iesus Christe broken & his blood shed/ and for asmuch as he daily transgresseth & breaketh y^e comādements of almightie God, notwithstanding

The third new yeeres gift.

ding he doth & best he cā, yet in þe same sacramēt he may see & receiue this free satisfactiō of the free mercy of God in shewing forth the death of the Lord Iesus vntil his cōming againe, & for this he need not to giue money nor lands to Priestes and friers and to Cloysters, to haue Masses said for him, to buy a worldly rightuousnes with the vnlearned Papists, who as the prophet *Esay*. in his lb. Chapter sayeth. *Giue their money for naught* For as the Apostle to þe Hebrewes testifieth. *VVith one sacrifice he hath saued all them that beleene.* And to proue the Papists giue their money and lands for naught as the Prophet *Esay* in his lb. chapter witnesseth, & that the Christians or Protestants, haue this mercy of God shewed vpon the without money or money woorth, as the prophet *Esay* in his lb. chapter witnesseth, cōe to the Apostles doctrine, *I mene S. Paule to Titus iij. Chapter*, and there ye shall see what þe cōgregation of God were in times past, and what the cōgregation of God now is since this free mercy shewed vpon them, and looke vpon the liues and confessions of those that be true Christians or Protestants, take me not that I meane the hypocriticall Christians or Protestants, for ther be zelous Papists and hypocriticall or politike papists, & there be zelous Protestants and hypocriticall or politick protestants, but I mean the true Christians or Protestants, that be freely saued by Iesus Christe indeed, and you shall finde that they continue in the Apostles doctrine indeed, for they can say to them selues as *S. Paule* teacheth in the third chapter to *Titus*.

saued by
one sacrifice
for.

But the
faithles &
vnighti-
ous Iewes
and Gen-
tiles, by man-
ny sacrific-
es & tradi-
tions.

Hypocriti-
call Christi-
ans or pro-
testants re-
ceiue the re-
ward of hy-
pocritie.

from

The third new yeeres gife

from the ij. verse to the xij. verse, that is to say.

For vve our selues also vvere in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, lining in maliciouſnes and enuy, hateful and hating one another.

But vwhen the bountifulnes and loone of God our Sauour toward man, appeered not by the vworks of rightuouſnes which vve had doon, but according to his mercy: he ſaued vs by the vvashing of the new birth & the renewing of the holy Ghoſte, vvwhich he ſhed on vs abundantly through Ieſus Chriſte our Sauour. That vve (beeing iuſtified by his grace) ſhoulde be made heires according to the hope of eternall life. This is a true ſaying, and theſe things I

vil thou ſhouldeſt affirm. that they which haue beleueed in God: might be careful to ſhewe forth good vworks. Theſe things are good and profitable vnto men. But ſtay fooliſh queſtions, genealogies/contentions & brawlings about the lawe, for they are vnprofitable and vain. Reiect him that is an heretike, after once or twice admonition, knowing that he that is ſuch, is peruerſed and ſinneth being damned of his owne ſelf &c.

Now to prooue that the Catholicks or Papists cannot ſay thus to them ſelues, as in the beginning, namely that they were in times paſt vnwiſe/ diſobediēt. &c. but are the ſame men ſill they haue alwaies been notwithstanding, all the money and lands they dayly beſtowe vpon Images/ Pardons, Maſſes. &c. and ſo giue their money to naught/ doo but look vpon their doctrine and manners, and the ſame vil plainly appeere vnto you, for they account no ſufficient cauſe to doo good vworks, becauſe they beleue in Chriſte. and

at

So it is to
glorify
Chriſte, to
ſhewe forth
good vworks.
So it
is to crucifi
Chriſte, to
waite in
vworks of
vrighte
ouſnes.

The righte
ouſnes
of Ieſus
Chriſte put
out of office
by his d:pu
tie the ſpo
ted and de
filed righte
ouſnes of
men.

The third new yeeres gift

are cleansed from their olde sinnes by the free mer-
cy of God in Christe Iesus/and in the righteous-
nes of Christe Iesus our promised eternall life.

But they continuing in their olde sinnes they be-
leeue to make satisfactio by y^e righteousnes that
they haue doone and doo/ and by the righteous-
nes y^e is doon by w^orrells/ friers/ g^ou^orners, &c.

And so is the righteousnes of Christe put out of
offit, by his deputatione spotted and defiled by
tuousnes of men, and thus beeing out of the Apo-
stles doctrine they persecute them that would
bring the again in to the same Apostles doctrine.

Wherefore let this warne all men that they be
no longer deteined with the popes heretical doc-
trine, neither with this generall and true prin-
ciple which is confessed and acknowledged of all
men that professe one religio or other, that is to
say, That out of the Church of God there is no saluation.
And the Lord Iesus giue all men grace so to doo
amen.

And because multitudes in euery kinde
of hypocricall pietie to be in the Church of
God which in their hearts be of no religio, which
rise of this that they be ignorant of difference
betwixt the Godly and vngodly, wherefore here
in the end I haue put this question, that is to say,
What difference is there, betwixt the Godly and vngodly?

Answer, First, by the five senses, to wit, hearing, seeing,
smelling, tasting and feeling, being common to
the godly and vngodly, many deailes haue great
er proportion than man and therefore thus far in

The third new yeres gift.

fight, bothe the godly and wicked are inferior to heales.

But the senses being subject to the vnderstanding in the godly and vngodly. God hath giuen vnto the godly and wicked, vnderstanding far aboue the Beastes with the which the godly doe worship the Lord our God euer with hart and soule, and the wicked by reason of the same vnderstandings are forced to worship the Lord our God hypocritically.

And for vnderstanding in the godly and wicked, being subject to motions, the which motions comming to vnderstanding, from two Serpents namely from the Serpent that tempted our olde mother *Eue*: & another kinde of motion comming from the Serpent lift vp in the wilderness, for *Cas* cometh first, and after *Abel*, & therfore the godly and vngodly, be first *Caines*, & after the godly be some *Abels*, but the moste part remaineth *Caines* as they were first borne, & therfore as the Scriptures as *Daniel* the Prophet calleth them, may wistly be called the Scriptures of trueth. But in the small number, who are come to the second birth, and are new borne, or new creatures, they finde the motions of the Serpent, lift vp in the wilderness, to breake the head of the other serpent, who deceived our olde father *Adam*, and still treadeth on our heel: & so the godly by motions haue their vnderstanding, caried to the woord of God, and so are brought to hope which is without end, that is to God who is without end, and the vngodly by motions, haue their vnderstanding caried to their owne reasons or imaginacions.

and

The third new yeeres gift.

and so are caried by the subtil Serpēt appeering like an Angel of light, either to be deceiued with the same euerlasting hope: or else appeering like an angel of darcknes to haue no farther hope thē a beaste, and so beleueth his vnderstanding to be giuen him to none other end, but to liue & dye as a beaste, and that appeereth moste plainly in the loue/ trust and feare/ Which is cōmon to the wicked, and to beastes.

For the wicked and vngodly (with the beastes) loue fire and water &c. in some respect, and likewise trust and feare the water and the fire, &c. in some other respects without God/ euen as the beastes without vnderstanding, who onely look vnto the vnsensible creatures.

But the godly loue the fire and Water, &c. in cōe respects, but altogether in God according to the vnderstanding he hath giuen them aboue the brute beastes, and in this you may plainly see the difference between the godly and vngodly, which is to the godly a comfort/ and to the vngodly without repentance, a condemnation, for not vsing their vnderstanding to the end it was giuen them.

Jeremiah 5. Chapter 6, verse.

Though I fed them to the ful, yet they committed adultrie and assembled thē selues by companies in the harlots houses, they rose up in the morning like fed horses for euery māneyed after his neighbours wīfe.

Finis.

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